THE MIDDLEBURY REGISTER

J. H. BARRETT & J. COBB, Publishers and Proprietors.

TERMS. THE REGISTER will be sent one year, by hall, or delivered at the office, where payment is made strictly in advance, for ... \$1.50 Delivered by carrier, paid strictly in ad-If not paid within six months 50 cts, addi-

No paper discontinued until arrearages are paid, unless at the option of the proprie-

LT All communications must be post-paid. V. B. Palmer is agent for this paper in caton, New York, and Philadelphia.

BOOK AND JOB PRINTING

Done in modern style and at short notice Doctry.

Winds of Spring.

BY PREDERIC TENNYHON. Is sudden Summer shone with all her light Who could abide her coming? and what

Awaking, could affront the flaming skies Of morning, and not tremble at the sight? Slowly She bends unto us from the height

Of her enthronement, and unveils her With sovran sweetness, as She steppeth

Love shades her triumphs, Mercy stays her might.

If, like the frosts of Winter, Wee and Pain,

And sharp Misfortune, like the winds of Spring, Were not, some flowers, most sweet in

Would not be gather'd in the world a

Hope would not, like the early primrose,

Nor Charity, like the violet on the plain; Nor Paith, like the bright creeus, dashed with rain;

Nor Pity, like the pale bells in the

Men would be Gods in their unchanging

If Joy's midsummer zenith could be still Unshadow'd by a passing cloud of ill-And the high worlds unseen for light of

But if the star of Chalness rose no more, Self-contered hearts would harden into

Life's services lights, from good and evil throws. Rive, like the rainbow, twixt the sun and

T Among the literary notices of the Knickerbocker Magazine we find the follow-ing bit at the Spirit Rappers. It is rich. 'Tur witch of Endor, if she could arise And visit us, would stare with open eyes, To find her skill, once parrowly confined, Now floating freely as the march of mind, Try your next neighbor-'pass' him into

And you have messages from Pluro cheap ; ABRAM OF SHARESPEARS, JUNIUS OF JOYCE

Speak at your bidding from the realm of

Call, if you like, the ghost of father ADAM, Or Eve herself, before she was a madam. And they, or else the science is a libel, Will straight authenticate or damu the Br

'In sober carnest, or by way of fun, Call on your ancestors-'tis often done Waked up from their unconscionable doze On eager ears their knockings they impose Tell you how old your aunt was when she

Her Christian name, and when she was bride: Spell out the number of the boys she bore-

All which you know, or might have known before.

The past is plain— but as for time to come You might as well consult a muffled drum. But one great trouble which adepts have

Is doubt if their reports be true or not The unstrung mediums never yet have found If they're on hely or blasphemous ground. And still they swear the information true, Which they bring up from Hades unto you O impieus soul! To thrust our addled

Where only angels are allowed to tread ! The road they're travelling ends in misty

Where no blest guide-board stands to set them right : The only taverns on that dreary way,

Where they their crazed and aching heads can lay, Are structures furnished by the State at

Who take at last the moon-struck fools in

They're dropping in by such increasing scores,

That every keeper soon must close his doors Unless the State, to stay the rush awhile, Builds its asylums once in every mile.

We want some Dr. JOHNSON on our coast To exorcise this modern Cock-Lane ghost BEHAVIOR AT AUCTIONS .- Never nod

to an acquaintance at an auction. We did so once, and when the sale closed we found four broken chairs, six cracked flower pots, and a knocked kneed bedstead knocked down to us. What we intended as node to our friends had been taken by the auctioneer as bids for the

Miscellann.

The Final Destruction of the Span-

The following is a true picture of that prison-house of hell—the dangeons of the Inquisition at Madrid—which was broken up and destroyed in 1800, by Col. Lemanousky, who was attached to Napolean's army. Before they were destroy ed, every apartment where scenes of forture took place, were explored, where were found instruments of every kind which the ingenuity of men or devils can

It had been decreed by the Emperor Nepoleon that the Inquisitions and Monasteries should be suppressed; but the decree, like some of our laws, was not yet executed .- Months had passed away, but the prisons of Inquisitions were not

One night, about twelve o'clock, as One hight, about tweive orders, as Col. L. was walking the streets of Mad-rid, two armed men sprang suddenly up-on him from an alley, and made a furious attack. He instantly drew his sword, put himself in a position of defence, and while struggling with them, saw at a dis-tance the lights of the patrols, French Soldiers mounted, who carried lanterns, and rode through the street of the city at all hours of the night, to preserve order. He called to them in French, and they hastened to assist him; the assailants took to their heels and escaped not, however, before he saw by their dress they belonged to the gnards of the Inqui-

The Colonel went immediately to Marshal Soult, the Governor of Madrid, told im what had taken place and reminded him of the decree to suppress this insti-

Marshal Soult replied that he might

go and destroy it.
Col L told him that his regimentthe ninth Polish Lancers-was not sufficient for such a service, but if he would give him an additional regiment—the one hundred seventeenth—he would undertake the work

The one hundred and seveenth regiment was under the command of Col. De Lile who is now, like Col., a minister of the gospel, and pastor of an evangelical church in Marseilles, France.

The troops required were granted and I proceeded said Col. L. to the Inquisition, which was situated shout five miles from the city. It was surrounded by a wall of great strength of soldiers

When we arrived at the wall. I ad-dressed one of the sentinels, and summoned the hely fathers to surrender to the imperial army, and open the gates of

The sentinel arrested to enter into enversation for a moment with some ented his musket and shot one of my

This was a signal for the attack, and I ordered my men to fire upon those who appeared oren the walls.

on obvious that it was an unequal warfare. The walls of the Icquisholy office; there was also a breastwork upon the walls, behind which the partially exposed themselves as they discharged their muskets.

Our troops were on the open plain and thus exposed to a distructive fire. Wo had no cannon, nor could we scale the walls, and the gates successfully resisted all attempt at forcing them

I could not retire and send for a cannon to break down the walls, without giving them time to lay a train and blow I saw that it was necessary to change the mode attack, and directed that some trees be cut down and trim-

med, to be used as battering ram.

Two of these were taken by detatchments of men, as numerous as cou'd work to advantage, and brought to bear upon the wall with all the power which they could exert, while the troops kept up a fire to protect them from the fire ponred upon them from the walls. Presently the walls began to tumble

breach was made, and the imperial

troops rushed into the Inquisition. Here we met with an incident which nothing but Jesuetical effronty is equal o The Inquisitor General, followed by the other confessors, in their priestly robes, all come out of their rooms, as w were making our way into the interior of the Inquisition, and with long faces and their arms crossed over their breasts, their fingers resting on their shoulders as though they had been deaf to all the attack and defense, and had just learned what was a going on; they addressed themselves in the language of robuke to their own soldiers, saving, "Why do you

fight our friends the French ?" Their intention, was no doubt, to make us think that this was wholly unauthorized by them, hoping if they could make us believe, that they were friendly, that they should have a better chance in the confusion of the moment to escape.

Their artifice was too shallow, and did not succeed. I caused them to be put under guard, and the soldiers of the luquisition to be secured as prisoners.

We then proceeded to examine all the rooms of the stately edifice. We passed through room after room, found all in perfect order, and richly furnished with alters and crucifixes, and wax candles in abundance, but could discover no evidence of iniquity being practiced there—nothing of those preuiser features which we expected to find in an Inquisition. We found splendid painting and an extensive library. Here was beauty and splender, and the most perfect or der on which my eyes had ever rested. The architecture—the proportions were perfect. The ceiling and floors were wood scoured and highly polished. The marble pavement was arranged with strict regard to order. There was every thing to please the eye and gratify a

cultivated taste. Where were those horrid instruments of torture of which we had been told! and where were these dungeons in which human beings were said to be buried alive? - We searched in vain. The hely fathers assured us that they were belied, that we had seen ail, and I was prepared to give up the search, consinced that this Inquisition was different from others of which I

But Col. De Lile was not so ready as myself to relinquish the investigation,

and said to me Colonel, you are commander to-day, and as you say, so it must be; but if you will be advised by me, let this marble floor be examined. Let water be brought and poured upon it, and we will waich to see if there are any places through which it passes more freely than at oth-

I replied to him, " Do as you please." and ordered water to be brought imme-

The slabs of marble were large and beautifully polished, when the water was poured over the floor, much to the dis-satistion of the holy fathers, careful examination was made of every seam in the floor. Presently Col. DeLile ex-

claimed that he had found it. By the side of one of these marble slabs there was an opening beneath. All hands were now at work for further discovery-the officers with their swords and the soldiers with their bayonets seeking to clear out the seam and pry up the slab; others with the butts of their muskets striking the slab with all their might, to break it, while the priests remonstrated against our descerating their holy and beautiful house.

While thus engaged, a soldier, who was striking with the butt of his musket, struck a spring, and the marble slab flew up. Then the faces of the Inquisitors grew paleas Belshaggar's when the handwriting appeared on the wall-they trembled all over. Beneath the marble

slab, now partly up was a staircase.

I stepped up to the altar and took from the candlestick ore of the candles four feet in length, which was burning. that I might explore the room below As I was doing this, I was arrested by one of the Inquisitors, who laid his hand gently on my arm, and with a very demure and sanctimenious look, said

" My san, you must not take those lights with your bloody hand-they are Well," said I. + I will take a hely

thing to see light on iniquity: I will hear the responsibility."

I took the cardle and reached the fact of the stairs. We entered a large, square room which was called the Hall of Judgement. In the center of it was luge block, and a chain fastened to it.

On this they had been accusted to it.
On this they had been accusted to
place the accusted chained to his reat.
On one side of the room was an elevated seat, called the Throne of Judgment. This the Inquisiter-General occupied, and on both sides were seats less clevated, for the priestly fathers while engaged in the selemin business of the Hely

right, and of tained secess to small cells extending the entire length of the edifice. And here such sights were presented as

we have never to see again. These cells were places of solitary confinement, where the wretched objects of irquisitorial batted were confined year ofter year, till death relieved them of their sufferings, and their bodies were suffered to remain until they were en-tirely decayed and the rooms had become fit for others to occupy. To prevent this from hoing offensive to those who occupied the Inquisition there were fles or tubes extending to the open air, sufficiently capacious to carry off the

In these cells we found the remains of these who had paid the debt of naturesome of them had been dead apparently but a short time, while of others nothing remained but bones, still chained to the floor of their dungeon !

In other cells we found living sufferers of both sexes and of every age, from three score and ten down to fourteen years of age, all naked as when born inthe world, and all in the chains?

Here were old men and aged women, who had been shut up for many years Here, too, were the middle-aged, and the young man, and the manden of fourteen, The soldiers immediately went to work to release these captives, and took from their knapsacks their overcoats and other clothing, which they gave them to cover their nakodness. They were exceedingly anxious to bring them to light of day; but being aware of the danger, I had food given them, and then brought them gradually to the light, as they were able to bear it.

We then proceeded to explore a room on the left. Here we found the instruments of torture, of every kind which the ingenuity of men or devils could in The first was a machine by which the victim was secured, and then begin-ing with the fingers, every joint in the hands, arms and body were broken or drawn, one after another, until the sufferer died.

The second was a box, in which the head and neck of the accused was so very strongly screwed that he could not move in any way. Over the box was a vessel, from which one drop of water fell every second upon the head of the victim, every successive drop falling upon precisely the same spot, which suspended the circulation in a few moments, and put the sufferer to the most exercelating

The third was an infernal machine laid horizontally, to which the victim was bound. This instrument was then placed between beams in which were sources of knives so fixed that by turning the machine with a crauk, the first of the

ufferer was torn from his limbs in small

The fourth surpassed the others in fiendship ingenuity. Its exterior was a beautiful woman, or large dell richly dres-ed, with arms extended, ready to embrace its victim. Around her feet a semi-circle was drawn. The victim who passed over the fatal mark, touched a spring which caused the diabolical engine to open, its arms clasped him, and a thousand knives cut him into as many

pieces, in their deadly embrace! Colonel Lemanousky said that these engines of infernal cruelty kindled the rage of the soldiers to fury. They de-clared that every lequisitor and soldier of the Inquisition should be put to tur-Their rage was phygovernable.

The Colonel did not oppose them; they might have turned their arms against him, if he had attempted to arrest their

They began with the holy fathers. They began with the holy fathers. The first they put to death in the machine for breaking joints. The torture of the Inquisitor put to death by the dropping of water upon his head, was most exerutiating. The poor maneried out in agony to be taken from the fatal machine.

The Inquisitor-General was brought before the infernal machine called the Virgini. He begged to be excused.

"No," said they; "you have caused others to kiss it, and you must do it." They interlocked their bayonets so as to form large forks, and with these push-ed him over the deadly circle, the beautiful image instantly prepared for the embrace, clasped him in her arms, and e was cut into innumerable pieces,

The Colonel said he witnessed the torture of four of them-his heart sickened at the awful scene-and he left the soldiers to wreak their vengence on the

guilty inmates of that prison hell.

In the meantime, it was reported throughout Madrid, that the prisons of the Inquisition were broken open, and multitudes hastened to the spot. And oh! what a meeting was there? About a hundred of those who were buried for many years, were restored to life. There were fathers who found their long lost daughters; sisters to their brothers; and parents to their children; and there were some who could not recognize a friend among the multitude. The scene was

such as no tongue can describe

When the multitude had retired, the Colonel caused the library, paintings, furniture, &c., to be removed, and having sent to the city for a wagen lead of powder he deposited a large quantity in the vaulta beneath the building, and placed a slow match in connection with

All withdrew to a distance, and in a few moments the assembled multitude beheld a most joyful sight. The walls and turrets of the massive structure rose majestically towards the heavens impelled by the tremendous explosion, and then fell back to earth-a heap of ruins !

The Romish Church and its De-

The subversion of Republican Liberty. rarticularly in America is a prime object with the Remish Church. Essentially despotic in itself, and tyrannical above every other system, personal free-dom, the liberty of the Press, and perfect teleration of creeds and beliefs, are its great allied for and against which, par-ticularly in this country, the Romish Church is directing all its energy and cuming. Its designs and purposes re-late alike to temporal and spiritual con-cerns. It holds that there is no rightful government not controlled and administered by the Church, and that it is the duty of all true Catholics to destroy all government that does not confess its allegiance to the Pope and acknowledge the supremacy of the Romish Church Excrething whatsoever, whether relating polities, religion, or government, not strict accordance with the Romish religion and under the guidance of the Priesthood, is, and must necessarily be. heresy-and heresy is a crime, to be punished and persecuted to the last extreme. Here is the language of the Ro-

man Catholie Bishop of St. Louis ; Heresy and unbelief are critices, and in Christian countries, as in Italy and Spain, for instance, where all the people are Catho-lies, and where the Catholic religion is au essential part of the law of the land, they

are punished as other crimes. Whoever is guilty of unbelief in Roman Catheliciam, is guilty of heresy-and, therefore, guilty of a crime. No true Cathelic will deny that Protestants are regarded by the Romish Church as heretics, worthy of all the pains and ren-ulties with which, according to the Bish-op of St. Louis, so great a crime, even in "Christian countries." deserves to be punished. We ask, is this a doctrine to prevail in a country of freedem and tol-

Political and Religious Libety, as es tablished in America, is the great terror of the Remish Church. The Pope, in his Encylical Letter, dated August 15, 1854, says :

The absurd and erronees dectrines or the absurd and errances doctrines or rav-ings in defense of liberty of conscience, is a most pestilential error—a pest, of all others, most to be dreaded in a State.

Liberty is "a most pestilential error," says the Pope at Rome, and "Amen ?"

cries every Roman Catholic throughout the world. The duty of every believer touching this point, is summed up and enforced by Daniel O'Connell, in the following explicit manner :

You should do all in your power to carry out the intentions of his Holiness the Pope. Where you have the electoral franchise, give your votes to none but those who will assist you in so holy a struggle. Protestantism, as the handmaid of Liberty, is alike hateful in the eyes of the Romish Church. Bays the Shepherd of the Valley, the organ of the Bishop of St. Louis:

Protestantian of every kind, Catholicity

endures it when and where she must, but she hates it, and directs all her energies to effect its destruction.

Then the belief held by more than twenty millions of Americans is a "mor-tal siu," which the Romish Church 'bates' and to the "destruction" of which "Cath olicity directs all her energies." We ask, what will this country be when such "destruction" is effected? What is the standard to which "Catholicity' brings those countries over which it bears sway? As illustrating the spirit that would mark its introduction to power in this country, we quote the following from the Pittsburgh Catholic Vis

itor, 1848 : stor, 1848;

For our own part, we take this opportuality of expressing our hearty delight at the auppression of the Protestant chapel in Rome. This may be thought intolerant, but when, we cask, did we ever profess to be tolerant of Protestantism, or to favor the dectrine that Protestantism ought to be folerated? On the centrary we hate Protestantism—we detest it with our whole heart and soul. We hold it meet that in the Eternal City no worship topugnant to God shouldbe tolerated; and we are sincerely glad, the enemies of the truth are no longer allowed to meet together in the capital of the Christian world.

And, still prain, we quote from the

And, still again, we quote from the You ask if he (the Pope) were lead in the land, and you were in the minority, if not in numbers, yet in power, what would be do to you i That, we say, would depend entirely upon circumstances. If it would benefit the cause of Catholicism, he would tolerate you; if expedient he would imprison you—passibly he might even hang you—but, he assured of one thing, he would never tolerate you for the sake of the "glorious principles" of civil and religious liberty.

The above are authorized and orthogen.

The above are authorised and orthodox sentiments, that have never been denied, but have stood and new stand as the true interpretation of the doctrines

of the Romish Church.

If Roman Catholicism confined itself to spiritual matters, and was not a grand politico governmental system, there might be -- bad as it would be even then -- some plausibility in the assertion that opposition to it was persecution, and in contra-vention of the tolerant spirit of our institutions. But Romanism maintains that there is nothing good or lawful out-side of itself-that all else is heresy and a crime, punishable like all other crimes. It holds that there is no education not essentially erroneos and damnable, that is not taught by believing Catholies, apthere are no rights of persons, of government or religion, not proceeding from the Romish Church, with the Pope at its head, by whom they may be revoked at any time. It is a cardinal doctrine of the Remish Church, to subdue all things unto itself. "Let us dare to as sect the tenth," says Badwason in his Review, the special organ of the Church in this country, in the face of the lying "world, and iestead of pleading for our "Church at the bar of the State, summon the State itself to plead at the bar of the Chuach-its Divisity constituted Junge!" There you have The Romish Church is "the Divinely constituted Judge" of the World | That no one may doubt the authority or orthodoxy of this sentiment, we quote what Professor BROWNSON, the writer,

I never think of publishing anything in regard to the church, without submitting my articles to the Bishop for inspection, ap-proval and endorsement.

With such a fee to Liberty in the field, is there not something for Americans to do? The destruction of our Republican form of government is declared object of that fee and if there is anything in strict accordance with the Constitution of the land-if its framers left any legacy, or, by their example taught any lesson, it was to guard it well and to be ever jealous of plots and com-binations to weaken or destroy it. That such a plot and such a combination now exist, is too plain for denial; and though they may take the form and the name of Religion, and make Toleration their shield, yet Americans will not be thereby beguiled into supineness, or cease their vigilance. Toleration, as guarantied by our form of government, does not give the right to destroy the government itself. There is no such solf-desall equal, and to none special rights; and at the same time, contemplates and provides for its own perpetuity. Toleration under our form of government, as interpreted by the Romish Church, means everything for itself—nothing for others. It is, therefore, not a question of equality in religious belief and privileges, but a question of Liberty and Ty awaking to its momentous importance is a fact full of encouragement to the Christian and Patriot .- Albany Regis

An Intipant .- The following incident is related as baving taken place at the burning of the steamer Wm. Kuex, on

the Ohio river, some ten days ago At the burning of the Wm. Knox. n woman jumped overboard with a bate the came to the surface, and taking the babe's hand in her mouth thus held it out of the water, while she attempted to paddle to shore. A man plunged in after her and by strong efforts succeeded in get-ting the mother to where the water was llow enough to allow them to touch the bottom

Do not bite its hand, now - you are safe," said the man to her, while they were wading ashore. She took the child's hand from between her teeth, and simply said, "You do not know a mother sir" Secreely a print of the gentle mother's hold on the poor infant's hand was perceptable."

Solitude is the despair of fools, the torment of the wicked, and the joy of the good. It is alike pandemouium, purgatory, and the paradise-according to the soul that enters it.

Å Stirring Blast from an American Trumpet.

The issue is finally ninde up in Ten-nessee between the "American Party" on the one hand and the Fusionists, with all the "odds and ends," on the other. Sam has run for Governor the honored Sam has run for Governor the For-name of Meredith P. Gentry,—the Forcigners, Andrew Johnson. The other day these two gentlemen met at Shelby-ville, to discuss, (according the Western

usage,) the principles of their repective parties. The Expositor says:—

"Col. Gentry opened the discussion With his fearless and forcible elecution, he discussed several of the principles that had been brought into the canvass and fully and ably sustained them all It was a mester effort,—equal to any we ever heard him make,—and we have heard him often."

After stating that one of the reforms the Know Nothings purposed to effect was not to have Roman Catholics fill the offices of the Government, Mr. Gent-

ry went on to say
"This is a question of expediency—
and we should examine it as statesmen,
not as demagegues. Why should we
cots alone for native Americans for of-

First, Because Americans should rule

Secondly, Because the instincts, edu-cation, and religion of the foreign Catho-lic are anti republican, monarchical, and Thirdly, Because experience has shown us, as in Mexico and the South American republics, that Catholicism is antagonistic to republicanism; that there

is an obligation of fealty to the Pope, on the part of the Catholic superior, in his mind, to the obligations he takes to his civil government, although accompanied with an oath.

Now, said Col. Gentry, I wish to be understood once for all, that I do not interfere with a man's right of conscience to worship God as he pleases; nor do I desire a union of Church and State. All that I sek is all that I believe sound statesmanship to require believe sound statesmanship to require is, that they should not be entrusted in piloting the ship of Sinte through the rough seas, when we have fuithful mariners, born on the ocean, who can stand at the helm. Let them come over to our free land—let them enjoy, after they shall have served their apprenticeship, all the advantages of our institutions let them be fully protected in their en-joyment; but do not place them where they can dictate to us the laws by which we shall be governed. Why, sirs, take the case more into your own household; you invite a stranger to share your bospitality; you give him protection; you furnish him with food, and raiment, and take care of him. After a while growing fit on your good things, he assumes to rule the household in your absence, and when you come back you find your orders disobeyed and your place broken up. What would you say to him? But my competitor says, that the American party is warring against one branch of Christ's Church, they refuse to vote for any member of the Catholic Church for office. And he argues that the devils in hell and all their legions are warring, and have ever since they were cast out of heaven by the Almighty, against the Church of Christ on earth, that the Know Nothings, he says, are warring a of Christ's Church; and therefore the Know Nothings are in league with the devils in hell, in attempting to tear down

the Christian religion, and building ou its ruins atheism and infidelity. Now, let us see if there is any force in such an argument. Let us dissect it. Let us see what it will prace. My competitor knows that the Catholic church claims to be the only true church on earth, and that the Protestant churches are only seismatics and heretics, going to the devil as fast as they can—and the Catholic church seeks to exterminate them everywhere. Why they burnt them at Smithfield, they massacred them on St. Bartholemew's day; they exterminated by scores in the tortures of the Infernal Inquisition; they now refuse Protestants burisl in the countries under their sway in Italy, and Spain; they refuse them the right to morehip according to the forms of worship in their country-they interdict their versions of the scriptures of divine truth-they are evidently leagued together for the purpose of destroying the Protestant churches of Christ on earth-and my competitor, is their advocate according to his own argument, that my competito together with the Romish church and the devils in hell, are leagued together to destroy Christ's Church on carth? How can my competitor escape this con-clusion, if his argument is sound? Now, we know that my competitor is too firmly convinced of the truths of Christianity and the moral blessings attending its spread to be leagued with such unholy allies. In endeavoring to destroy Protestantism. Yet such is the inevitable result of his argument.

But my competitor argues against the secreey of the orginization—he says that it is impalpable—viewless, and that it is a monster living in a hole. Now, my competitor need not use such hard terms Why, he knows that every great reform was commenced in secret. How was it in the commencement of our great American Revolution, when the parriots band-ed together to 'shake off the foreign voke? How was it with the Protestants when the church under Lother, and Calvin. and Melanchhon was first organized.'
and when John Knox gathered his
flocks together in the wild "heaths of
Scotland?" Aye, sir, I ask you, how
was it with the church of Rome, in its early infancy, before it gathered strength and waxed strong. When the few Christime were warring with the entire Ro-man population when they were caught

and compelled to sacrifice their lives and compelled to sacrifice their lives with the gladiators, or with hungered animals in the arens? There is nothing wrong in lesguing together for the purpose of obtaining good. Why, my competitor knows that many a tithe, "in night" by the "dark lantern," down the "dark alley," he has gone to meet his democratic brethern in midnight caucus. Was there anything wrong in 1981?"

Important Facts Substantiated: Lately several attempts by the enc-mies of the American party and the A-merican cause, both from the ranks of

American and foreign Jesuits, have been made through the press, to kill off some valuable sayings and writings of Washington, Lafayette, and others, on matters bearing in favor of Native Americanism and Protestantism. They have, howelour enemies who concouled them totally

Professor Samuel F B. Morse (the inventor of the telegraph system) had lately written to Bishop Spalding (Ro-man Catholic) of Louisville, to substantiate his statement that Lafavette obby said "If the liberties of the United States are destroyed they will be by Romish Priests." The Bishop in his letter sent to Mr. Morse had cited the

following from an illegal French work; the sentiment attributed to Lafayette: "I cannot but admire your sentiments of devotion and attachment to your country and its institutions. But I must be permitted to assure you that the foars which in your patriotic zeal you seem to entertain—that if ever the liberty of the United States is destroyed it will be by the Romish Priests-ore certainly

without any foundation whatever." without any foundation whatever."

Bishep Spalding named the book and the author, and said that the book was in the library of a gentleman in Ohio. Professor Morse, in reply, says that there is no such book in existance, and charges upon the Bishop that this bold fraud extended not only to the forgery of a letter of Lafayette, but to the forgery of a false title to a book, a false author, false date. &c. &c. and the whole a purely fictitions work. Professor Morse apurely fictitions work. purely fictition work. Professor Mores then gives a letter from the Rev. Dr. Van Peit, of New York, in relation to this matter. This letter he produces, as Bishop Spalding had demanded one living witness of what Lafayette had said. In 1824, when Lafayette was in America, Rev. Dr. Van Pelt had several private inferviews with him. The clergyman thus writes the truth:—

man thus writes the truth :- Boston, he (Lafayette) said to me-My dear friend, (Lafayette) said to me—My dear friend, I must tell you something that occurred when I was in Boston. I received a polite invitation from the chief Catholio Priest or Bishop of the Roman Catholio Church in Boston to attend his church on the Sabbath. I wrote him an apology, saying, as I never expect to be in Boston again, and and as during the Revolution, when in Boston, I worshipped sitting by the side of His Excellency General Washington and as I see that General Washington, and as I see that the church and the pews are the same, except as they are decorated with paint I wish to occupy the same seat in that church on the Sabbath. He took it in great dudgeon, that I did not attend his church. But I could not help that. I follow my inclination.

Now my friend, I must tell you, that I was brought up in France a Roman Catholic, and believed that the Roman Catholic Church was the only ifte sad Mother Church, till I came to this couftry, where I saw his Excellency General Washington, and the officers of the A merican Army of different religion, worshipping in different churches. My eyes were opened. I see men can be of diff erent religion, and worship in different churches, and yet be good Christiens, then saying, it is my opinion that, if ever the liberties of their country—the United States of America-are destroyed it will be by the subtlety of the Roman Catholic Jesute Priests, for they are the most crafty dangerous enemies to civil and religious liberty. They have instigated most of the wars of Europe. He further said, 'I wish my country, France, had such government and national liberty as you have in this country.' To which I replied, as my opinion, that neither France for any other country could have national liberty without the free circulation and anowledge ont the free circulation and xuowledge of the Bible. To which he gave ready and cordial assent." - Boston Bec.

A SPECTEATOR CCREEN-Once on & time a country Dutchman early one mornoverheard some traders telling each other how much money they had made that morning by speculation; one of them had made \$100, \$200, \$500, &c. Han's bump of inquisitiveness was so excited that he, without any reflection, forthwith concluded to leave his former business. which was labor, and try his hand at speculation, and on his return home made his intentions known to his faithful vrow. Early next morning he gathered his waffet containing his funds, amounting to five dollars, and off he goes post haste and half bent, to look up a specu-lation. He had not proceeded far when he met a wagener, and accosted him

" Good morning, Mr. Wegoner, I wante to speculate a leatle dish mornin wid you. "Well, say," said the wagoner, "Vell," says the Dutchman. "I will pet fite dollars you can't guess what my dog's name ish." "Call him up till I look at him," rejained the wagoner. Dittchre Va toli," the dog trots up, the wagon or eyes him for a moment and said, " I guess his name is Watch," Dutchman - "O besure Mr. Wagoner, you has won him, de morish is yours," and Haus returned to his old occupation perfectly